

Note on an inscription from Oodeypore near Sagur.

This inscription sent by Capt. Burt (Eng.) to our late Secretary, has been already noticed in the Journal, though but casually (As. Soc. Jour. p. 1056, vol. VII.) Capt. Burt having again submitted it to the Society through me, the translation is now published with the original in Devnagree, as I have not thought it necessary to have a lithograph prepared of the facsimile, the character being well known. The errors of grammar, and incorrectness of expression occurring in the inscription are so gross, that the pundit Kamalakanta Vidyalanka declined helping me in the publication of it unless I permitted him to interline his emendations, which, as will be seen, has been done accordingly. The date is s. v. 1116, or 918 of Salivahana, or 446 of Oodyadhitya, thus establishing the era of the latter monarch, as has been already noted by Mr. H. T. Prinsep, at about A. D. 618. A misapprehension occurred however when the former notice was published, as to the name of the reigning raja, the recorder of the inscription; and especially as this record introduces us to names hitherto unknown among the rulers of Malwa, I have thought it expedient to publish Kamalakanta's acknowledgment of his error in having taken one of the attributive epithets of the reigning raja, on a hasty perusal, for his actual name. Our present raja has stood hitherto recorded as *Punya Pala*, in place of his proper appellation: had not circumstances induced the necessity of a cursory notice, the oversight would have been of course corrected as soon as made.

I have in vain endeavoured to trace the *Pavara* dynasty in ordinary books of reference; the names of the chiefs therefore recorded on this tablet are of course unknown to history. Of the three* generations noted on this inscription, one only in the person of the reigning raja is recorded as in possession of its regal authority, and he is represented as having regained the heritage of his fathers, though the fact of their ejection from it is, for obvious reasons, but dubiously alluded to. According to Abool Fuzl (Useful Tables, p. 107) *Jitpal Chohan* recovered Malwa from *Kemalood-deen*, whom he murdered A. D. 1069. Conquered in 866, Malwa would appear from the slight notice afforded by historians during the period intervening between the years of its invasion, and the accession of the so-called *Jitpal Chohan*, to have owned but a doubtful submission to its Islamite oppressors. Reduced as we are to the meagre chronicles of historians, who belonged to the invading and aggressive party, we cannot expect to find the record of their defeats kept with any thing approach-

* I do not include of course the fourth generation, adolescent sons of the reigning Raja.

ing to general accuracy. Of the two great authorities, Ferishta and Abool Fuzl, the former makes no mention of the early conquests of the Mussulmans towards the Nurbudha, while the latter merely enables us to conclude, that the country after having been overrun, was either left for years together unvisited by the conquerors, or was confided to the charge, perhaps, of a Hindoo tributary chief. Let what may have been the case, there is little doubt but that subsequent to the Mussulman invasion, the country must have been a prey to disorder, the efforts of the Mussulmans on the one hand striving to reap the fruits of their conquest, and on the other, of the Hindoos endeavouring to re-establish the power of the ancient dynasties, tending equally to destroy the semblance of a social system, and set at nought the efforts of the historian, did he attempt to delineate the principal events of times so troubled. As regards the certain record before us, I will merely observe that the coincidence (within nine years) of the accession of the so-called *Jitpal Chohan* to the throne of Malwa, and the exertion of regal authority in that country by the raja who in the inscription is represented as having recovered his dominions, is a valuable fact. The subsequent history of the Hindoo princes of Malwa gives us instances of scions of the royal house returning (A. D. 1192) after a long sojourn in a distant land (Kamroop), and achieving by, it would appear, their personal prowess, a restoration of their authority over their patrimonial possessions. This suffices to prove the little security which Mussulman ascendancy could have obtained in Malwa after the lapse of even more than a century from the date of our inscription; the natural inference is, that the dispossession of *Kemal-ood-deen* might have been at that earlier period still more easily effected by one who in recording his deeds, proves his hereditary right by mention of his immediate ancestors, though unable to say more of them than that, landless as they were, he won back his sovereignty in right of his descent from them. The total dissimilarity of the name of the *Chohan* Raja of A. D. 1069, and of the scion of the *Pavara* dynasty, A. D. 1060, recorded, the former by Abool Fuzl, the latter by himself, as having recovered his possessions in Malwa, is not on reflection so startling as it might at first sight appear to be, when we remember the incorrectness with which indigenous names are usually given by foreign writers, and the practice among Hindoo princes of assuming a titular appellation on accession to their throne. The coincidence of date is of course the only point of real importance.

The incorrectness of the Sanscrit in which the inscription is written, I take as a strong indication of the state of the country at the time of its composition. Fatigued by years of war and desolation, and oppressed

by the fanatic violence of the Mussulmans, the country had so ceased to afford encouragement to the cultivation of its indigenus literature, that when a son of its ancient race regained for a time his authority, there remained not a man of letters able to celebrate his restoration in fitting language.



Literal Translation. By Pundit SARODHA PRUSHAD.

May success attend this salutation to Ganesha, the Supreme Deity.

Hail to the husband of Parvati (Siva) the source of prosperity, who in each of his five faces is possessed of three ears, ten hands, two vehicles (the bull and the lion), the half moon on his forehead, and Ganga on his head. His person besmeared with ashes is adorned with serpents, and his throat stained blue. Half his body is rendered beautiful by Haimavati (his wife), on whose feet are golden anklets* shining with jewels.

There was a fortunate Raja named *Suravira*, who was descended from the *Pávava* line, and was himself very learned, pious, liberal, valiant, and possessed of both *his* own and his enemy's armies. He had a son named Gondala, who was renowned—very liberal, receptacle of all noble qualities, devoted to the gods, enjoyer (of happiness), judicious, conqueror of his enemies, and famous for his own deeds.

His son, named *Arevalamathana*, who was the protector of all, and famous, and whose fame is white like the moon beams, went to *Malava* and recovered his former kingdom of *Madhyadesha*, which had formerly been governed by his ancestors, and was usurped by inimical Rajahs. There he performed many religious ceremonies, caused tanks to be made, which are filled with water, and a temple of *Siva* to be built.

He erected many divine temples, and granted *Dhánayas*† and gold to the Brahmins, and was succeeded by his son Udáyaditya the king, who was equal to his father in power.

There further (he *Arevalamathana*) who was himself an ascetic and renowned for his fame, offered sacrifices, and performed many virtuous deeds, and caused this sacred and divine temple to be erected, which is perfect and best in its kind within the whole *Jam-búdwepa*,

* An ornamental effect.

† Corn or lands productive of corn

in the year of the Vekramáditya samvat 1116, corresponding with the Saka year 981, in the year Kaliyuga 4160, and in the same of Udayáditya 446.

During this time all his subjects avoided the usages of Kaliyuga, and paid homage to all the sacred temples, and *Jam-búdwepa* itself was the dwelling place of Bhagavati.

His son *Sáliváhana* who was distinguished by all the marks (of prosperity,) has agreeably to the customary observances of kings, cherished virtue, and furnished all the temples with the furniture of worship. He was devoted to the worship of his tutelary gods, persevering, hospitality, and firm in mind. He acquired virtue and wealth, gratified his passions, and performed the religious acts in the manner as declared in *Vedas*.

Bhava, the son of Rama, who was known by the name of *Dhurmadhyaksha*, caused this eulogy to be inscribed on the Friday, the thirteenth day of the moon's light, fortnight of the month of Chaitra, when the sun was in the sign Pisces.

This eulogy, which is placed on the walls of this temple, and is durable till the *sun* and the moon will endure, was composed by *Apajáyi*, a Brahmana, who was studious in the *Vedas* and the arts of singing, and was dear to kine as well as to Brahmans, a superior Pundit in astronomy, and respected by all.

It was expected that so long as the *earth*, the sun, (Swaha) the wife of fire, the Meru (the golden mountain) and the rivers will endure, so long from generation to generation, it will show the extent of his education in *Shastras*.

If any previously point out where my errors are, I shall be pleased with him.

Success! This inscription was engraved by *Súvala*, the son of Santala Deva, and the grandson of Setasya. He was by caste Sutradhara, and the meanest and most faithful and obedient servant of the king.

१ दि	२ पंचास्यवि	३ अश्विहाततिलकं	४ चं	५ गं	६ शो	७ न्यामणिजनक
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१ सिधिः श्रोगणेश ओं नम ओ परब्रह्मणेनमः ॥ वक्रपञ्चत्रिनेत्रं ससितिलकक्रितं १ मौलिंगगाप्रवाहां १ भस्मांगा नीलकण्ठं दशभुजभुजसहितं व्यालसोभासुभावं १ अङ्गिहैमवत्यां चरण
 लल्लपुराप्रसन्नोभं सिद्धोद्यम्यांसमेतंशु

२ धनुपुरमाभ १ सिंहैर्वडाहनाभ्यांसुभमतिकरणंपावर्त्तीसप्रणम्य १ श्रीमानपाधारवंस्योन्पतिच विवुधमालवंराज्यंक्रित्वाविदातामूरवीरभवतिषलमिदैत्पापिनाभूषरहा १
 पुचस्तस्य ११ १२ १३ १४ १५ १६ १७
 हः बुतो भक्तो सकलरिपुजयीस्त्रीयकीर्त्याप्रसिद्धः जन्माश्रु नः पूर्वं समाप्यमास्वशस्यमसिद्धं परनृपतिहृतं

३ तेभ्यःपुत्रप्रसिधसकलगुणजुतंगान्दलोदेवमभिदानामोक्ताविवेकोरिपुसकलजितंआत्मकीर्तिप्रसिधिः १ पातातस्यात्मजाताअरिवलमथनंपुवराड्यंवप्रापिपूर्ववंसानुकीर्तिलमनि
 १८ १९ २० २१
 होहिमसचिसयशादेवकार्यं च ह स्मिंस्तडागं शैवगेहं चकार । नानादेवालयं च कथमपि कृतवान् धान्यहेम्नोर्दिजेभ्यः पुत्रं योग्यं नरेभ्यः स नृपतिरुदयादिभ्यः आत्म

४ तमहींमालवेमध्यदेशंगत्वास्थानंप्रसिधः भवतिश्रुतमतिकोर्तयोदेवपौड्यं धर्मत्रित्वातपस्यां बहुसलिलमयं चोतुमंचाप्यकुर्जादेवालयवहुकारो १ मपिसैवालयं व
 द्वितीयं कृत्वाकीर्त्याप्रसिद्धोयजनमपितथाधर्मकार्यं तपस्वीजम्बुद्वीपस्य सारं हरनिलयममुंकारयामासयत्नात्

५ बहुदिधिक्रितं सोवलजतांथयमपिकथाजम्बुद्वीपस्यसुरालयवहिभवद्वितीयांयपुंजजतिवहुनिविप्रगणहेमधान्यं बहुदत्तयोग्यं उदयादित्यं नरेसक्रित्वाकीर्तिचिवंभू
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 तदाविक्रमादित्यगतसंवत्सराः शकादित्यगताब्दाः

६ वपिसहमब्दांएकादशशतकंवंसोगनर्दाधिकंपौड्यसचविक्रमहसंसंवत् १११६ नवगतएकाशीतिसकगतशालिवाहनंचनिपषांसशाके ९६१ म्मनावसुविधिधर्मका
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 उदयादित्यसगृहीतस्त्रीयवंशवत्सराकलिगताब्द ४१६०

७ र्यशुक्लपिशक्रियुतिसास्त्रमार्गेणउदयादित्यनृपेसआत्महितार्थंचवहुविधिक्रितंकोर्त्ति १ गतपदंवेदमतांदधिकंक्त्वारिसयदगतेयससैग्या ४४६ पूर्वनृपगतसंज्ञानक
 २५
 सेकसियुगधर्मं हित्वासर्वैर्देवालयमपूजयन जम्बुद्वीपेभगवतीनिवासः

८ नंप्रभृत्यभवेनपिनदाकालेकलियुगधर्महित्वासर्वैर्देवालयअपुड्यतंभवेम्लानिसर्वत्रिपेषुलोपं १ नेषांगोत्रप्रशस्तस्तपोभवातिदिप्तेर्निवसंतिभ्रमितसर्वगणाजम्बु
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 द्वीपभगवतीनिवासक्षितिपतिधर्मात्रपुण्यपालतियोगरधर्मप्रसिधशराभ श्रोवाहुदेभुरिणगन्तंशिग्ये १ प्रसादहत्वमअधिकारंसमापयेत्सर्वाक्रित्वाप्लीमिहसपतिकरोतिभुवनति

९ शान्त्रमार्गेणोनाप्रसिधकीर्त्तिसिग्यतुऔममगुरुसुरायागसवेनाविहसिस्वंशिवत्याकगुणजुनासतापत्रोधर्मरतावहुदाताकालत्रयस्यजतिमुभुड्यतिदाक्षतवतस्मैतत्वेश
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 तस्यात्मजः सकलत्रयस्युत आशिवाहनो देवालयपूजापाचादिदत्त्वाकारवितयेपिसमोहितार्थसिद्धिदेवतातिथिपूजानिरतोसावविमनाधर्मार्थकामवेदकर्मानिशकृतवान्

- ११ वाज्रन्मप्रभूविसमभागं जुक्तान्यमप्रमिधवचशालवाहनादया जुतं हर्षसहैवकालंतस्यात्मजंसकललक्षणसजुतवाज्रकागुणेपिपरिपूजनपात्रदानादपपात्रसदकितनाहगदा
 १२ त्मास्नासूय्यंस्वकीयमतिमाधरिपुमइयन्निधर्मार्थकामघनुभोयत्रितंवरअसौअतिविमनात्रितंमनिशंभुमतिनोदेवदेवप्रयातोस्मिक्देवआदइछाप्राप्तिसमोहितसिद्धंइयंदेवतातिदो
 १३ स्थित्वास्फातविक्रमहृदिपतावावशतपंचहरंपंचाधिकषष्टिनेत्रभवतो १११ पूर्णरसात्मतांहतयेह १११ कार्य्यपतिगोतिवद्विभक्तंतवर्कणिशंअतसविसप्ताधिकवत्वाविंशचतुर्दशगिन
 १४ तानषतोनादृश २० पचसप्ताहाकणतंडाचष्टदुभिवेदासहअयोचावतुःगताधिकभेकणतंकलिमितानिउक्ताक्रमा ४१६० मानाजाक्षिताहस्ततताहरया
 १५ हिदन्यायुगंसंवत्सर ४३३९ चर्पगतेयदापरिमितांधर्मयुगचततआगष्टनामाभवतिपरिवत्सरयुगशतेत्रामशःब्रह्मविंशतिकाब्दाय

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- १६ मधुमाससितपक्षमन्मथतिथिजुनादामोहिते ॥ वालवनामाकरणेयोगेचपरिषेवमाहरा १२४ १ आनन्दनमाहवसोलग्नेगेवर्गअवधिमादोरजत्यसहा
 १७ मीमदिमताशरोरलनेमर्चान्तयिगतेहिमरश्मिमारस्यतदामहतपुत्राकून संस्कारोशगिपुत्राहिमववास्यांदिषपूयेच १२३ भानगतेभिगुतनयेकलितदामारामुपुत्र

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- १८ तदोःकर्माध्यक्षख्याततदाभवुकडा १२७ १ पुत्रियात्रितभ्यःदयम्भः १ भुविनिजुक्ततदानुजाजाह्यायः १ देपितवचहिः ॥ लोकदयेपिसौभताप्राप्तिः ॥ सक्रियाप्रशस्तिंगुरुदेवभक्तः ॥ विप्रोवहुवेदगा

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पण्डित. श्ररचयत्

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- १९ नरसोक्तित्यगोविप्रभूततोपोआप्याथोज्योतिषशास्त्रसम्यकशिक्षापृथमिक्तदेवेदवचागुणआवेदनहिशक्यतोहाअज्ञातभावानुपतरतिसाधुमिप्रध्वजा

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स्थितिसमाप्रशस्तिंसोकरोत् शुभा

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- २० तहयः ३० अतिप्राज्यस्तुतिहृद्गोदेवदेवयगस्यति १ चन्द्रादित्यहेनुवदासात्ययपाश ३१ १ मिहिरविज्ञापकाहामंचन्द्रादित्ययुआत्मभवप्रशस्तिलिपितंतेन. नानसहं

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- २१ ईश्वरः १३२ १ यावनापृष्ठवारविश्राहायावन्मेरुमहानदी १ नावत्पुत्रस्यपौत्रन्यशास्त्रसिखितकृता ॥ ३३ १ अस्तंभवत्यापारशोपुस्तकइहलिपितंमन ॥ यदितुष्टःपूर्वचममःदोषः १ ३४

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- २२ सिधिः १ दासानदासप्रभारेपदेसौज्ञस्कन्दाभुअकाकमवसेहृत्रधारसितास्यपुत्रमन्ततदेवंतस्यपुत्रव सत्वपशंमय